THE PACIFIC

Representative of the Congregational Churches of the Pacific Coast

San Francisco, Cal. W. W. FERRIER, Editor. Thursday, November 23, 1905

THE METHODIST BISHOPS AND PROFESSOR MITCHELL.

The indications are that the board of bishops of the Methodist Episcopal Church will be widely condemned for its refusal to confirm Professor Mitchell as a teacher in the theological department of Boston University. Among the things before the bishops when they made their decision was the following statement by Professor Mitchell: "I accept the Old Testament as divinely authoritative, recognizing a supernatural element manifested in miracles and prophecy. I accept the gospel statement respecting the mode of Jesus' advent into this world. I believe in the Trinity, including the deity of Christ and the Holy Spirit. I believe that the death of Christ was necessary for the salvation of mankind. I have never had any sympathy with the doctrine of Universalism." This statement was made in 1900 in response to questions submitted to Professor Mitchell by the bishops. In a communication to the board of bishops at its recent meeting President Warren of the University and other of his colleagues declared that after twenty years of association with Professor Mitchell they had never seen reason for believing that in any of the answers he gave or aimed to give "anything short of a frank and emphatic expression of his agreement with Methodist orthodoxy." They declared that "of all men he is one of the last who should be suspected of taking vows with Jesuitical mental reservation," and that he stood ready to renew the profession of faith made in 1900. It was stated, however, in that connection:

"Like other teachers of Old Testament literature, Professor Mitchell has had to confront difficulties exceptionally trying. During the past quarter of a century, one after another of the leading Hebrew scholars of the world have given over as hopeless the long struggle to maintain the rabbinical tradition according to which the total Masoretic text of the Pentateuch, as now extant, is from the one pen of the great lawgiver of Israel. Professor Mitchell began his labors as a conscientious defender of the traditional view, but, like others, he has had a mind open to new evidence. If, in making the difficult transition from his original standpoint to that of his present-day teaching, he has sometimes found that in the haste of classroom discussions, or even in the more careful formulation of his lectures, he has unwittingly used expressions less than adequate to his real meaning, or possibly provocative of temporary misunderstanding on the part of immature students, his experience in this respect is only that of every teacher worthy of the name."

It was said further by his colleagues, and we believe that they were right in saying it, that Professor Mitchell's attitude toward modern Biblical questions is by no means dogmatic; that he seeks the truth and asks only such liberty in teaching as can rightfully be accorded to a man holding the essential doctrines of the Methodist Church—such liberty as was exercised by Wesley and by intellectual leaders since his day.

The attention of the bishops was also called to the fact that visitors appointed by the conferences from the Atlantic to the Pacific, representing every theological position in the appointing bodies, had inspected the institution during the last quadrennium, from time to time, and had put forth only commendation. Among the things showing the helpfulness of Professor Mitchell the following from one who graduated not long ago was given:

"I wish to tell my experience, and I am convinced that it is the experience of many. I was unconverted through most of my college course; the chief obstacle was not hardness of heart, but intellectual difficulties concerning the Scriptures; difficulties which in most cases were generated by unwise or positively ignorant teachers, but in part were inherent in the Bible. I eventually set those difficulties aside, and, giving myself to God, experienced salvation, and soon after a call to preach. But in spite of my resolve to have nothing to do with them, the old difficulties would come back; and at the time I went to Boston University I felt that they must be taken away, or I must give up my ministry. I took Professor Mitchell's full course, and he, somewhat aided, of course, by other instructors, led me to the light. I came out of the school grounded in the faith, and, from that time to this, I never have had a moment of wavering or intellectual distress. The Bible is to me, in a deeper and more vital sense than would have been possible without his help, the Word of the Living God."

Commenting on the action of the board of bishops the Boston Transcript says: "And the sole reason assigned is that certain statements of his in a book entitled 'The World Before Abraham,' and implications drawn from those statements are, in the judgment of the bishops, unwarranted and harmful, and it is they who make the implications—not he."

The Transcript states that letters are being receiv-

ed by Professor Mitchell by the score daily from former pupils all over the country; "some of them, like Charles E. Jefferson of New York, and Charles R. Brown of Oakland, California, prominent in other denominations, assuring him of their regret and indignation."

It is evident that the end is not yet. The bishops have not by their decision assured the peace of their church. In the Methodist Church, as well as in others, recent years have brought changes in belief; the Christian world is not ready yet, nor do we believe it ever will be, to accept the conclusions of the extreme higher critics, but there is an advanced scholarship to not a few of the conclusions of which considerable credence is given, and there is reason for the belief that this leaven is working powerfully in every denomination. Indeed, we are of opinion, from some of their utterances and writings, that several of the bishops of the Methodist Episcopal Church, are not far from Professor Mitchell in their position as to some of the questions which modern scholarship and investigation have brought to the front.

The Pacific Coast in Brief.

The new house of worship of Pilgrim Church, Seattle, is to be dedicated on the 7th of January. The Post-Intelligencer says that it is one of the most beautiful church edifices in Seattle.

The citizens of Boise, Idaho, believe in the Young Men's Christian Association. When Boise had a population of only 12,000 they subscribed $40,000 for an Association building. Two years later in 1904, $41,000 were pledged for improvements.

Parson Uzzel, of the People's Tabernacle, Denver, is in Los Angeles for a visit and to study church and social institutions. The Times speaks of him as "the Dana W. Bartlett of Denver." Mr. Uzzel is president of the board of commissioners of the county in which Denver is situated. He has done much for the common people and they honor him.

The California Voice reports the wholesale liquor dealers as saying that the voting of the saloons out of Winters in costing them $36,000 a year. The Voice also calls attention to the fact that Sutter county, a prohibition county, has a tax rate of $1.55, while Yuba county, where there is considerale revenue from saloons, has a rate of $2.90.

The Rev. M. L. Stimson, missionary at Ruk, in the Micronesian Islands, embarked at San Francisco last week for his mission station. Mr. Stimson and family have been in the home-land for several months. The family remains here; Mrs. Stimson and three of the children at Oberlin, Ohio, and another at Syracuse University, New York. Mrs. Stimson's stay here is prolonged on account of illness. The hearts of many will go out toward Mr. Stimson in his lonely work on the far away Pacific Islands.

Professor Buckham, of Pacific Theological Seminary, took charge last Sunday for nine Sundays of the young men's class in the Sunday-school of the First Congregational Church of Berkeley. During this time he will lecture on the general theme of Christianity Among the Religions. Last Sunday the topic was, The Rise and Development of Religion. Other topics in order will be: Savage Religions, The Religions of India, The Religion of Persia, The Religion of Our Teuton Forefathers, The Religion of the Greeks, The Religion of the Chinese, Mohammedanism, The Relations of Other Religions to Christianity.

Professor Moulton of the University of Chicago, has been engaged by the Sunday-school commission of the Episcopal diocese of California for a series of lectures during November and the early part of December. This week he speaks in Berkeley and Oakland. Next week in the Y. M. C. A. auditorium in San Francisco. Later he is to give one lecture in each of the following named places: Alaméda, Stockton, San Mateo, San Jose and Palo Alto. Later he goes to Southern California. Professor Moulton has become widely known through his books—The Modern Reader's Bible, and The Literary Study of the Bible.

The 80th birthday of a remarkable woman was celebrated in San Francisco and vicinity last week. On the 18th of this month Mrs. Susan L. Mills reached the four score age point, three-fourths of which number of years have been spent in the class room. At the present time Mrs. Mills, though 80 years old, is president of Mills College which she has for many years made a great blessing to the Pacific coast and which, through her earnest efforts to establish it on firm and enduring foundations, promises to be for all time one of our beneficent institutions. Friday of last week in San Francisco and on Saturday at the College friends gathered to honor her who has honored us by giving herself these many years to educational work on the islands and shores of our Pacific sea. From near and far congratulations were sent in by many who could not be in attendance. Not less than four thousand persons have attended Mills College since it was founded years ago as a seminary, and about seven hundred graduates have gone forth from its walls. Its influence has been for all that is highest and best, and it is an abiding one. The Pacific wishes Mrs. Mills another score of years in this earthly sphere with all the energy and devotion which have characterized her so long. The Pacific coast still needs her.

The Rev. William Rader is doing some good writing for the San Francisco Bulletin. An article one day last week was entitled "Something in Life Which Resembles Hell." There were in certain thoughts well worth the contemplaton of all. We quote a paragraph: "The sins of life bring their own punishments, because what a man sows, that he reaps. This may be bad, it may be also good. This law of the harvest obtains with the good and evil. We are constantly reminded of the return of the things we have done. Youth's follies are ever comnig back knocking at the door of old age. They come slowly but surely, and long after we are dead they come. The reappearance of our lives is one of the wonders of the world. Last year's rains and snows come back. They are in fruits and flowers and great trees and rushing waters and golden fields. They are not lost. "For as the rain cometh down and the snow from heaven and returneth not thither, but watereth the earth, and maketh it bring forth and bud" so shall it be with truth. Civilization is the return of the ideas and energies, the influences and forces of other ages. Back they roll like waves of the sea. They must return. The rebound of our lives is as natural as the echo of the voice against the hills. If we sing, a song returns. If we curse, a curse trembles in the air. If we give goodness, goodness will come back. If we sow the wind we shall reap the

whirlwind and we must never forget that we get out of life what we put into it. The average man does not believe this. Earnestly he resists the doctrine of retribution as taught by the church, unmindful of the retributive law of the harvest field, and forgetful of the fact that each man makes his own hell with his own responsible deeds. * * * It is one of the fixed laws of the universe that nothing is lost, and that what we sow somebody will reap. We may not do the reaping, but others will enter into our labors. Heaven and hell are the logical results of this universal law of the harvest. They are absolutely reasonable. They have been described foolishly The imagination has lent spectacular color and design to the striking descriptions wrought by the human mind, but they are the sensible conclusions drawn from principles at once scientific and spiritual. They are the harvest of the right and wrong of life, of the good and bad, and they commence here. Heaven is not a station somewhere beyond the grave where the train stops and we alight. Heaven may be a place—I do not dispute it—but we have a right to believe that it is a condition of the soul, the climate of the good, the day whose first flush may even now appear."

The Religious World.

The work of the Rev. Dr. George E. Pentecost in England will consist of Bible lectures in the afternoons and evangelistic services in the evenings. Engagements have been made for him by Westminister Chapel, where Dr. Campbell Morgan is pastor, until April. Tuesday of this week he gave the anniversary sermon at the famous Wesleyan Mission in Manchester. He will spend two weeks in March in Aberdeen, Scotland.

The Rev. O. Inonge, of Japan, writes in an interesting and informing manner in a Tokyo paper concerning Christianity in Japan, saying that when the Russo-Japanese war broke out many of his countrymen misunderstood Christianity,and hated Japanese Christians generally as if they were Russian spies. Christian ministers in particular were believed to be of this hateful class. Policemen sometimes shadowed their footsteps. It was quite natural, too, for people to be misled into thinking that the war was in effect a conflict between Buddhism and Christianity. This misunderstanding first arose in the minds of some of the Buddhist leaders, and thence came to prevail somewhat widely throughout the land. In consequence of this, Christianity was much hindered, especially in the interior towns. But now, he says, the people begin to understand what Christianity really is and what it means for the individuals and nations who are guided by its principles. It is evident that the Russo-Japanese war has turned out for the furtherance of the gospel in Japan as well as elsewhere.

"We have several words describing the men who occupy pulpits in our churches", says The Christian Register. "Pastor, parson, preacher, clergyman and minister are all words in common use, but they are not identical in meaning. A pastor is a shepherd, attending to the personal wants of the people who are committed to his charge. The parson is a person, or personage, representing the civil and ecclesiastical functions of the parish. The preacher may or may not be connected with a parish, he is an expounder of the truth. The clergyman is one who represents the literary accomplishments of a scholarly profession, while the minister (the best name of all) is one who voluntarily makes himself in spiritual things the servant of all who need his aid. In proud humility the minister submits himself to the service of the Highest, and counts it an honor to be able to serve his fellow-men in relations where the rich and poor meet together and the Lord is the maker of them all. There never was a time when the man who bore these titles were not subject to comment of every kind, from the highest praise to the most brutal contempt; but there never was a time when those who represented the highest form of service in any of these capacities had such opportunities as now or such honor from those who are leading the moral progress of society."

An interesting paper, says the New York Christian Advocate, summarizing the organized work of women for missions in the various American churches was read by Miss Sarah Stuart at a recent Protestant Episcopal Conference. "Miss Stuart dates the begining of this work thirty-seven years ago, with the entrance upon the field of the Congregational Woman's Board which last year contributed $441,000. The Methodist women, organized in 1869, have raised for missions $675,000 in a single year. The Protestant Episcopal Auxiliary and the Baptist Woman's Board were organized in 1871. The Protestant Episcopal women give $359,000, and the Baptist society is giving $317,000 a year. The Reformed Church organization dates from 1875 and the Lutheran from 1879. The Northern Presbyterian Board has contributed $816,000 in a single year. The Southern Methodist women organized in 1878, and contribute $213,000, besides what they give to Negro, mountain, and Indian work. The Southern Baptist women organized in 1888, and contribute $230,000. This list is very incomplete, and is indifinite in some points: it shows something of what is doing, and no one who knows how hard it is to get such facts together will find fault with the author for what it lacks. Every denomination now has its woman's organization, and these constitute in nearly every case one of the most efficient, where they are not the most efficient, working agencies in the church. However small the denomination may be in numbers, its woman's societies are not small in zeal and activity; and it may be said of nearly all of them that each is not excelled in these points by any of the others."

An effort is being made in England to raise a Dr. Barnardo National Memorial Fund of a million dollars so that the work among destitute children, to which he gave his life, may go on in a successful manner. Mr. William Baker, the chairman of the council under which Dr. Barnardo's work had been carried on during recent years, has been asked to take up the work as successor. The Christian says concerning him: Eighteen years have passed since Mr. Baker joined the council of Homes, and as he had been numbered among Dr. Barnardo's friends for seven years previously, a quarter of a century of more or less intimate connection with the work lies behind the appointment of the new leader. From the outset he had a high conception of his responsibilities, making himself as far as possible conversant with the inner working of the departments, and drawing forth in a marked degree the affection of the helpers with whom he came in contact by his spiritually-minded helpfulness and sympathy with them in their difficulties. Most naturally, he was asked to undertake, first the office of vice-chairman and then that of chairman of the council, positions

which he filled with great benefit to the institutions, and which he has adorned by his consecrated ability and Christian urbanity." Mr. Baker is a lawyer of considerable reputation, having been a member of the chancery bar for thirty years. His new work will make it necessary for him to give up his practice at the bar, but will allow him to retain some of his chamber practice. His heart has long been in evangelistic work, and he is well known in London through many profitable Bible readings given by him and through his work in mission Sunday-schools.

The London Star says editorially: "The influence of the churches over the conduct of the people is falling as rapidly as the birth-rate." In a recent charge to the clergy the Bishop of London said: "The ignorance of definite religious truth among the well-to-do classes has become a national danger. Many earnest men at our public schools are doing their very best to alter the state of things, but the vague and nebulous religion of the ordinary Englishman, unless he has happened to come in after life under some strong influence, is the secret of much of the apathy and indifference of which all of you complain as your chief difficulty in your work. Men and women who spend every Sunday on the golf links, or on the river, do it because they have no strong convictions to make them wish to do anything else; they do not go to church, because they do not care about the things of which they will hear in church; they do not care, because, when they were young and impressionable, they were never taught them, or never taught them in such a way as to make a living and lasting impression upon their lives and characters for ever." The Times, London's great daily newspaper, discusses the Bishop's charge, and says that people naturally turn to the charge for the purpose of ascertaining what he is doing to promote that unity which, without being synonymous with uniformity, can never be the product of disorder. The Times agrees with the Bishop that party spirit is the great curse of the church to-day. But it finds in the denouncing of the party spirit no remedy for the disorder, inasmuch as the feeling that the church is in a state of disorder is strongest in the minds of those persons who belong to no party and seek the welfare of all. No one can survey the situation religiously in any land to-day and fail to realize that the call is for the church to awake and purify itself and to enter on a more united and systematic work for the upbuilding of Christ's kingdom. So long as Christian people are at war among themselves souls will not be brought into the kingdom in any large numbers. In England the conflict between the Established Church and the Nonconformists is especially damaging to Christianity.

The Jordan is the croockedest river known, winding 213 miles in a distance of 60.

Experiments have been made recently in the use of peat as a fuel for locomotives. It was found that peat is more quickly consumed than coal, but that it makes an exceutionally hot fire and makes no smoke. Peat is also cheaper than coal. There is abundance of it to be had; in the bogs of Maine is a great store, and in one place in Massachusets there is said to be enough to supply fuel for all the railroads now entering Boston for the next two hundred and fifty years. The peat bogs of Ireland may yet furnish a smokeless fuel for the steam engines of Europe. This would mean a new industry for Ireland.

THE INFLUENCE AND DISTRIBUTION OF RELIGIOUS LITERATURE.

A Paper by the Editor of The Pacific.

[The article under the foregoing caption was read in part at the Pacific Coast Congress in Seattle. Later a portion of it was read at a union meeting of the ministers of different denominations in San Francisco and vicinity. And a few weeks ago it was revised and read at the annual meeting of the Congregational Association of Southern California at Pasadena. Each time its publication was requested. The Editor has, accordingly, decided to put it in print. The subheads have been put in, not to mark any accurate subdivisions, but merely to so divide the article as to attract the eye of the reader to some of the salient features.]

Nearly five hundred years have passed away since the first steps were taken in the art of printing. Slowly has the world come to a knowledge and adequate measure of the power of the press. Especially does this statement seem true as to the religious world. Riding on a train one day, D. L. Moody saw a newsboy passing through the car with his bundle of books, shouting: "Here you are! Ingersoll on Hell!" Moody called the boy and handing him a copy of his book on Heaven, said: "Here, my lad, here is another book; give them that at the same time." And then the boy passed on shouting: "Ingersoll on Hell! Moody on Heaven!" But it was Ingersoll and Hell first; Moody and Heaven second.

So runs the world yet today; and the church needs to awake and to use wisely one of the most powerful agencies which God has placed at our disposal for the upbuilding of mankind in righteous living.

Many are the ways by which God reaches and touches the hearts of men—changes the currents of their lives, making them to center no longer in self, but in him.

The Pulpit and the Press.

I believe that in the eternal councils of God-head it was ordained that men should, throughout all time, be saved by means of "the foolishness of preaching," and that the hearing ear will always crave speaking lips. Nevertheless, well may the pulpit stand today with uncovered head in the presence of the press as an influence. In its entirety, the press, in its sphere, exercises in this present age one of the mightiest influences of the world. In so far as its work has been of a religious nature, God has blessed it greatly to the saving of souls. And in this day and age of the world the pulpit without the help of the press is wholly unable to do the work which God has called it to do.

Justin McCarthy tells us in his English history that a person who had watched parliamentary life from within and without for many years said that he had never had his deliberate opinion changed by a speech in the House of Commons but twice. And yet we are informed in that connection by the same reliable historian that Disraeli was able to make a financial statement burst into a bouquet of fireworks, and that Gladstone brought to his budget speeches an eloquence that brightened the dryest details and made the wilderness of figures to blossom like the rose.

It is evident to all that in this reading age the ordinary speaker is, comparatively, of no marked importance and influence, and that even those who are far more than ordinary receive not the homage and exert not the influence of the past. The newspaper, the magazine, the review, and the low-priced book have taken their place to considerable extent, and are forming the thought and shaping the action of the present and the future. Many an empty pew is explicable today when we consider the reading habits of these opening years of the twentieth century.

There is need—a pre-eminent need—for earnest consideration of the ministry of the religious press, and of methods of distribution of religious literature; need also for thought and conference as to what is most needed in this department of work for the advancement of the kingdom.

Religious literature seems to me like a great sheet let down from heaven, full of all manner of living and life-giving things. A few of the thoughts which have come to me will indicate what in my opinion its influence is and what its distribution should be.

The Influence of the Bible.

I stood not long ago within the borders of that Oregon country which began to be saved to the Republic when the heroic Whitman, carrying the Bible and a quart of seed

wheat, heard the wheels of his old wagon rumbling along down the western slopes of the Rockies. And I thought as I stood there, that it was that Bible, called by the Indians, "The white man's book of God," and sought by them in the streets of St. Louis, after a long, hard journey over the mountains and across the plains—that it was that Bible more than anything else that saved the Oregon country to the American republic. I recall the fact that the Bible was the first book printed from movable types after the invention of printing, that it became in the hands of the common people a great life-giver to the nations of Europe; that it crossed finally our Pacific sea and planted in old Asia the germs of a new and a better life. It was a fragment of the Bible which led Neesima to this land of Christian influences and which resulted in the upbuilding in Japan of institutions of pre-eminent power for good. So the old Book should go, as it has been going a long time, into the hands of the people. More from the printed page than from the spoken word will it find its way into the hearts of the children of men. Blessed be the Bible societies and all similar organizations. And blessed the memory of Mary Evans, whose long walks over the hills of Wales that she might read the book, led to the organization of the first society for its systematic and extensive distribution.

The Religious Book.

But we have touched now only a small part of the religious literature of Christendom. The religious book is one of the most powerful and far-reaching agencies for the upbuilding of the kingdom. And the church needs to consider earnestly the question of its distribution. The Rev. Timothy Richard of China says that "in the process of conversion and reformation of whole nations from the earliest time until now; a chief and abiding influence has been through Christian literature, and its value in the process can scarcely be exaggerated." At the Ecumenical Missionary Conference there was extensive plea for a more thorough and adequate distribution on missionary fields of Christian literature. The Rev. Richard Lovett, secretary of the Religious Tract Society of London, said in an address on that occasion: "I am here to say that I believe most firmly that the great missionary weapon of the twentieth century must be a literature saturated with the gospel and efficient for the proclamation of the gospel." Taking the history of the Serampore Mission in India, Mr. Lovett said: "There were side by side with Carey and the work of his literary colleagues men who gave enormous energy, enormous time, wasted themselves nobly in evangelistic service, and you cannot trace their work in India today; but you can trace in a hundred ways the result of Carey's persistent, devoted, comprehensive literary work." And by the same speaker it was shown that the foundations were laid for the island of Tahiti to become a center of light for so many places in the South Pacific only when Henry Knott, a bricklayer, perceived that nothing could be done with that people until the preaching of the living voice should be supplemented by the abiding influence of the printed page.

Influence of Spurgeon's Sermons.

There is today in England a society for the circulation all around the world of books and pamphlets containing Spurgeon's sermons. And why? Simply because it was ascertained for years after his death that testimonies as to their usefulness were coming from all quarters of the globe; and it has been said that great as was Spurgeon's influence in the pulpit, his power through the press is not a whit less, and that there is reason for the belief that his testimony to the truth will be continued by means of the printed page while time shall last.

During the latter part of his life Spurgeon said: "Seldom does a day pass and certainly never a week, without letters from all sorts of places, even at the utmost ends of the earth, bringing the glad tidings of the salvation of souls by means of one or other of the printed sermons." And it is said in his autobiography that records of so many of these testimonies and blessed results have been kept that to chronicle all would go far toward filling a volume of five hundred pages.

Circulating Good Books.

If I were a pastor I should circulate all the while some little book setting forth what it is to be a Christian along with the claims the Christ life has on the human soul. Such a book, written some years ago by Washington Gladden, was used by me the few years I was a pastor, between my period of service as editor of a secular paper and that in the present capacity as editor of The Pacific. My experience with that little book was such that I would not enter upon such a work again without making far more use of it than ever before. Among the subjects briefly treated were these: "What Is It to Be a Christian?" "Why Should I Be a Christian?" "How shall I Become a Christian?" "How Shall I Know Whether I Am a Christian?" "When Should I Join the Church?"

There are other similar books; some of much more recent publication. One of the latest is "Faith and Character,' by Dr. Hillis, the two initial articles being on "What Is It to Be a Christian?" and "The Obstacles and Excuses That Stand Hesitant Before the Threshold of the Christian Life." Another is by C. B. McAffee, entitled "Faith, Fellowship and Fealty." It contains three brief articles: one on "Becoming a Christian"; another on "Becoming a Church Member"; and another on "Becoming a Church Helper." Three steps which should be taken by every man, woman and child! Dr. G. Campbell Morgan's "All Things New" is an admirable little book for distribution among new converts. It contains messages on the new fact, the new responsibility, new perils, the new resources and new activities.

I have said that this is pre-eminently a reading age. But this is not to say that people in general are reading the best literature and getting the best results from the reading practice. Indeed, very many are not doing this.

"Now we are beginning to live," said a man when the rural delivery brought the daily paper to his community. Not so. The people who have been deprived somewhat of reading matter really begin to live when they get a more enduring and a more life-giving literature than that of the daily newspaper. The daily paper has its place, and should have it; but it fills far too large a place in the lives of many persons. It is the province of the church to put into the minds and hearts of the people, as to literature, the expulsive power of a new and better affection. People begin really to live when they seek the best things in life. And they have real life according to the measure of their absorption of the best things. That man into whose home and heart there do not go some of the world's best books is living but narrowly. The Christian minister, if he has the inclination so to do, can create in his circle of influence a taste for that reading which will lift many a man and woman up to higher plains of living. In any effort for a better distribution of the best literature it should be remembered, however, that all cannot be brought to read the same kind of books, and that there is a wideness in good literature.

Dr. Hillis says in "The Quest of Happiness": "There is not an hour in life, whether it is an hour of depression, an hour of temptation, an hour of victory, or an hour of defeat, but that the library holds at least one story how another nature like unto ours passed through the self-same experience and left for us lessons of rebuke and encouragement. The time was, in the fifteenth century, when the life of the people expressed itself in terms of painting. In the twelfth century the genius of the people expressed itself in architecture. Later the life expressed itself in the drama, in the terms of Shakespeare. For more than a century the sermon has been the favorite form of expression for moral truths. Now has come an era of the newspaper and the magazine and the novel, when history is to be brought in terms of fiction, even as religion soon will be."

In his book, "The Makers of English Fiction," just from the press, the Rev. Dr. W. J. Dawson says that it seems likely that the time will come when every man who has anything to say on art or science, on religion or sociology, will seek to say it in fiction, and through the novel new ideas will be disseminated and new solutions of life expounded.

No one who has felt the thrill and comfort coming from the reading of such novels as the "Bonnie Brier Bush," by Ian Maclaren, "Black Rock" and "The Sky Pilot," by Ralph Connor, and "Robert Falconer," by George MacDonald, will have any doubt as to the importance of fiction in the future as a vehicle of religious truth.

In a recent number of Association Men the Rev. Dr. Bradford tells of the transforming power of George McDonald's story, "Thomas Wingfold, Curate." It is said that one of our strongest and ablest college presidents had his Christian faith undermined while studying abroad. On the voyage home he took from the steamer library this book and read it with care and ever-increasing interest. Years afterward he said to Dr. Bradford, that that book

gave him back his faith in God, in Christ, in the life spiritual, and had done more for him than all the sermons and treatises on theology that he had ever heard or read.

And so, says Dr. Bradford: "As I think of that man's great and still growing power, I feel as if I would like to urge every young man to read "Thomas Wingfold, Curate."

It is worthy of note that while it was a fragment of the Bible which started Neesima on his glorious career, it was Robinson Crusoe, quite a different kind of literature, that taught him to pray. When that book had fallen into his hands and he read in it that Crusoe prayed when he was in trouble, he was inspired to do likewise in his trouble.

Many are the books that have marked turning points in life. So grand have been the results from the companionship and friendship of good books that their distribution ought to be regarded as one of the most beneficent works in which any one can engage.

Abraham Lincoln said once that the two great events in his life were when he borrowed "The Life of Washington" and when he opened the Bible and read the life of Christ. Milton has called the good book the life-blood of a master-spirit. Benjamin Franklin testified that a little volume by Cotton Mather, entitled "Essays to Do Good," read by him as a boy, changed the whole course of his conduct in life, and that if he had been a useful citizen the public owed it all to that little book.

The Misused and Much-Abused Tract.

In seeking a proper distribution of religious literature the sometimes misused and much-abused tract should not be overlooked. A little tract, falling into the hands of Richard Baxter, was the means of his conversion. Baxter's "Saint's Rest" led to the conversion of Doddridge, who wrote a book which was instrumental in the conversion of William Wilberforce, whose book entitled "A Practical View of Christianity," was the means of the conversion of Leigh Richmond, whose book, "The Dairyman's Daughter," translated into more than fifty languages, has been blessed to the conversion of thousands. Measure the influence in all the years since then of the lives of Baxter, and Doddridge and Wilberforce and Richmond, and you have the influence in part of that one tract. Consider for a moment the life of Wilberforce. His book ran up to fifteen editions in a short time. It was translated soon into all the languages of European Christendom, and crossed the sea to America and the Indies. Men in the highest walks of life were brought to Christ by means of it. In his dying hours the great statesman Burke thanked Wilberforce for its publication. The world will never forget that it was Wilberforce who early took it as his life work to strike the shackels from British slaves. It was only as one who feared the Lord that he was able to stand, and withstand, through defeat and obloquy, until victory was won, and throughout the British empire the slave given his rights before man and God. And Doddridge's book, "The Rise and Progress of Religion in the Soul," linked with the distribution of that tract, was published in immense numbers in our own language and in the languages of Europe, Asia, Africa and the islands of the sea, and was pronounced in the latter part of the nineteenth century "one of the few immortal books." And Doddridge's hymns! They have gone with our grandfathers to heaven, and yet live on to gladden the hearts of the multitudes of earth.

"How gentle God's commands,
How kind his precepts are;
Come, cast your burden on the Lord,
And trust his constant care."

That hymn will be sung the world over while time shall last.

He who traces the use of tracts will never sneer at their distribution. A tract from the hands of a Christian woman many years ago led to the conversion of the Rev. Dr. Lorimer of Tremont Temple fame. And among those led to Christ by Dr. Lorimer is the noted Dr. Russell H. Conwell, whose Christian work and influence have long made him a man of mark all around the globe. It was the accidental, or rather providential falling into his hands, as he was going about his duties as a physician in New York City, of a tract entitled "The Claims of Six Hundred Millions," which sent Dr. John Scudder out as the first American medical missionary and resulted in a long line of splendid achievements on the missionary field. The world abounds with testimony as to good results yet today from the use of tracts. Torrey in his book, "How to Work for Christ," gives them hearty endorsement, and furnishes many most excellent hints as to the best methods of using them. One of the most influential little leaflets ever distributed has been one on "What Is It to Believe on Christ?" The author, Dr. Chickering, had before his death the names of seventeen hundred persons who had told him personally or had written to him that they attributed their conversion to that tract.

The best article I have ever read on the use of tracts is by Rev. H. W. Pope in a book issued by Revells on "How to Promote and Conduct a Successful Revival." Perhaps the most successful user among ministers of tracts in recent years is the Rev. Dr. Edward Judson of New York. Seldom does he make a pastoral call without them. He uses them often at the close of his Sunday evening service, and thousands are distributed frequently among the people living within a mile of his church and each containing notices of services and words of invitation and welcome.

One of Mr. Moody's Beneficent Organizations.

Among the beneficent institutions and organizations owing their origin to Mr. Moody, and one of the most suggestive under existing conditions, is the Bible Institute Colportage Association. Once when he was out on an evangelistic tour he called at the local bookstores and saw that while the shelves were loaded with fiction there was not a religious book to be had. On further investigation he found that in one of the great States of the Middle West there was not to be found a bookstore that pretended to carry even a limited assortment of religious books. And this was in 1894. Prominent Christian workers in Chicago told him that people would not buy religious books; that they were too expensive. "Then the price must come down," said Moody; and he brought it down by printing large editions of books of established reputation, in popular, readable style and of good workmanship. We were told by his son shortly after his death that so rapid was the growth of this work that in four years Mr. Moody saw it spread over, not only the whole continent, but to foreign lands. In addition to the English editions there were in the library books in German, Danish, Norwegian and Swedish, and that there were requests on file at that time for translation in Spanish, Polish, Bohemian, Dutch, French and other languages. Today the testimony is that all over our land there are many persons who have been led to Christ by this colportage work; and many also who have through it been led to richer and more blessed experience in Christian living. The naming of but two "Possibilities" and "Probable Sons" will show to the student of literature the value of the colportage library. In it are possibilities almost immeasurable and probable sons in large numbers. All hail to D. L. Moody! And let the lesson of the Bible Institute Colportage work find its way into the methods of men and women the world over who have to do in any manner with the proclamation of the gospel. So shall it be for the good of man and the glory of God.

Other Good Movements.

Recently the Y. M. C. A. has become more awake to the importance of a better distribution of good literature. In a recent number of Association Men I read the editorial statement that any man who has an interest in young men can keep ten or twenty good books in circulation and use constantly. And the same paper contained from several Associations statements of methods used to attract young men to the best books.

It is said that the coming library of the Association is the traveling library. At present the traveling libraries in the army and navy are "read to tatters."

Missionary Societies have found the traveling libraries valuable. They will create more of a missionary spirit; will add to the contributions and the numbers of workers. It was the reading of the lives of Brainerd and Carey that led Henry Martyn to his heroic career as a missionary.

A few years ago a movement was made for the establishing of reading camps in the lumber and mining regions of Canada. Such have been the results that the Ontario government appropriated during two years recently $3,200 for libraries in those camps. Although not specifically, nor mainly, for the distribution of religious literature, this move will put many an abiding "Sky Pilot" in the shape of a book into influential relations with those hardy men of the wood and mine.

The Scripture Text Movement in Chicago is another worthy of note. Nearly two million persons ride daily on the elevated roads and street cars of that city. Only about ten per cent of the residents of that great city attend church. Good will come from this movement. Often a verse of Scripture detached from its setting has an influence for good which it would not, could not have, otherwise.

A recent number of World's Work tells of the books read by the children of the Ghetto in New York east side, where there is the densest population in the world—four thousand to the square block. The social settlement library in the heart of the Ghetto is a mighty influence for good; and the librarians are building up throughout all that region a taste for life-giving literature. One little fellow who threatened to withdraw his patronage because Henty could not write fast enough for him "was persuaded to try Ivanhoe and the crisis was safely passed." Another of the class stipulating that there must be murder on the first page or the book was "no good," informed the librarian recently when he took a book of the better sort that he "wa'n't reading' the other kind no more."

The Religious Newspaper.

We pass now to a consideration of the question of the distribution of such literature as finds its way into the religious papers. It is sometimes said in this newspaper age that the daily paper meets all the needs of the people, secular and religious alike: that there is but a small field for the religious weekly, and that the need and the field are growing smaller constantly.

Strangely, this is seen usually in the columns of the daily papers, emanating almost invariably from the editorial brain; although it must be admitted that the indifference manifested by some church people toward their church papers furnishes some foundation for it. As to the assertion of some of the daily papers that there is no need for the religious weekly, it may be said that that is based on the same narrow and unenlightened survey as is the frequent statement from the same source that foreign missionary effort has been so far a failure as to justify no longer its continuance—an idea which, if put into practice in the early history of the church, would have left the world stranded in barbarism. The church has always been a missionary church, and it will continue to be this so long as it is identified with Him who was crucified at Golgotha. If for no other purpose, our religious papers are needed in order that they may combat this pernicious teaching of not a few of the daily papers. Several times during the last two years has The Pacific found it necessary to make reply to editorials in Pacific coast dailies attacking missions, and to show that they who enter the missionary ranks today have promise of helping to make the twentieth century more glorious in missionary achievement than any century of the past; and that past and present show that the Bible of the Christian missionary is sometime to be the secret of India's greatness and of China's greatness—as well as of England's greatness—as indicated by Queen Victoria's reply to the chief in the wilds of Africa, and of the greatness of every country that shall ever in the future have any greatness.

There is not an interest of the Christian church which does not demand the religious weekly and its most thorough distribution. It is the pastor's best assistant and does day by day in the home a work which the pulpit can not do. The decline of the religious weekly means a decline in vital piety and of the influence of the church.

At the best the daily paper, covering the ground that it must cover to attract people of all tastes and interests is very incomplete and unsatisfactory as a purveyor of religious information. Different secular interests and institutions have long realized that it was necessary for them to have their special representatives or organs. This is the case as to the arts and sciences, in the different professions, such as the medical, and legal, in education, in agriculture, in mining and trade, and in brief in every department of the work of the world.

Admirably distributed are the three Congregational Church papers of the United States: The Congregationalist in Boston; The Advance in Chicago; The Pacific in San Francisco. From center to circumference they guard the interests of the Republic by working for the upbuilding of Congregationalism and the church kingdom.

The Pacific Coast Religious Paper.

No where in our land is the religious paper more needed than on the Pacific Coast. Those which we have here today, some of them more than half a century old, have entered into our church life with great influence during the years of their existence, helping mightily to make it what it is. And they have worked far more widely. It is a matter of history that The Pacific had large influence in early years, in moulding that sentiment which at the critical time kept California loyal to the Union. Two or three years ago the Rev. Dr. Willey, while looking over some old note books, came across the following words written by him in 1849: "If God in his sovereign power subdues the hearts of this people in California to himself, crazed as they are with the love of gold as no other people have ever been, tempted with the appetite for drink, gambling and accompanying vices, it will be a triumph of grace such as the world has never yet seen."

Dr. Willey said to me when making mention of this not long ago: "This may seem extravagant; but I felt that way." Perhaps this note of 1849 had in it an exaggeration. There have been triumphs of grace just as great as this one, but none greater; and the words emphasize the conditions here in early years. Without the church and all the adjuncts of the church those conditions would not have been changed. Just what part religious journalism has had in these transformations no one can tell; but that it has been an important part no one who has knowledge of the power of the press will deny.

Coming up out of such untoward conditions, this great commonwealth along the Pacific sea ought to show her gratitude by rearing here in all their strength all those institutions and interests which make for righteousness. And no one who measures adequately today the influence of the printed page will fail to put the religious paper in a lofty place among the uplifting agencies.

If I had today an hundred thousand dollars to put into some good work on this coast, I would not put it into a college; nor into a theological seminary, as important and valuable as those are; nor would I put it into many other beneficent channels which might be named. I would put it into a religious newspaper business. The man of means in any one of our denominations who would step forward and equip his church paper as other interests are equipped, placing it where it could minister in its field as it ought to minister, would be putting his money to the highest possible good use. He would be purchasing bonds, the coupons of which he would be tearing off through all Eternity.

But what we need under present conditions is a more wide-spread recognition of the value of our coast papers.

There isn't a denominational paper in the East which ministers to the church interests of its denomination on the Pacific Coast with anything like the value with which the struggling papers here minister to those interests. The Eastern papers can serve us no better than a daily paper two thousand miles away could serve Pacific Coast interests. They serve us no better than the local papers at San Jose could serve the people locally at San Diego.

Coast denominational papers are absolutely indispensable if the churches are to accomplish that whereunto they are called. If these papers are not what they should be, it is incumbent on all to co-operate to make them that. It needs only the taking and the reading of the church paper on the part of every family able to take it to place every one published on the Pacific coast in conditions marvelously advanced from those which exist today.

A few years ago, at one of our State Associations in Washington, I spoke briefly concerning The Pacific. A lady said to me the next day, "I have seen you at a distance several times today, and every time has come the thought that I ought to take The Pacific." I replied that I was glad to hear her use that little word "ought."

There are not a few of our coast people who seem to think that they ought to take almost anything else except The Pacific, despite the fact that no interest has done more, in all probability none so much, to make our coast Congregationalism what it is today. No representative of the paper should ever be turned from the door with as little consideration as the book agent or other canvassers are turned away. The paper has shown itself to be truly a messenger of God.

No word for Home Missions, no word for Foreign Missions, demands more earnest, more prayerful consideration than a word for The Pacific. It ought to stand alongside our home and foreign, our church building, and our Sunday-school Society interests in every church and in every

home. The story of its struggles, past and present, if it could be told, and the story of the profound conviction of its absolute indispensableness, which, through the years has led different men from time to time to struggle along with it, would cause many to wonder how they could have been so blind to its interests.

For years The Pacific has held out appealingly an empty hand to thousands of coast Congregationalists. Figuratively speaking, it has been only half-fed and half-clad; and yet it has ministered to every church interest with a fidelity and ability which, by competent judges, has been called remarkable.

Today our Pacific coast Congregationalism faces most wonderful opportunities. As churches and individuals, we face the word opportunity in large characters.

No longer should any one regard our church paper as a tramp or a poor blind beggar. Together have we come to the kingdom for such a time as this. It is only together that we can answer properly the calls sounding in our ears from home land and foreign land. Let us get together then and stand together. So shall it be for the good of man and the glory of God.

I recall the fact that it was a sermon by D. L. Moody, published in a St. Louis paper and read in a prison cell, which led to the conversion of Mr. Moody's most remarkable convert—the great criminal Burke.

And it was a fragment of a paper, containing an extract from a sermon by Spurgeon, read on an ocean steamer, as much as the prayers of Spurgeon to whom a deserted wife had gone in her sorrow which led her husband back to her love and into the fullness of the love of Christ. Spurgeon prayed for that wayward fleeing man, but his prayers were not answered until his printed sermon had lent its co-operation and in providence of God had been made the means of the man's conversion.

And so I say, in conclusion as I said in beginning, that the time has come when the pulpit cannot do its work without the printed page; and the religious paper is the pastor's best assistant.

Standing on the platform of the World's Conference of Missions, Benjamin Harrison said, by way of illustration of what that conference could do for missions: "A view of the whole army is a good thing; the heart is strengthened by an enlarged comradeship. It gives promise that the flanks will be covered, and a reserve organized. After days in the bush the sense of numbers is lost. It greatly strengthens the soldier and quickens his pace when he advances to battle if a glance to right or to left reveals many pennons and a marshaled host, moving under one great leader to execute a battle plan." Once in an advance of an army, said Mr. Harrison, the commander of a regiment could see no more than half of his own line, while the supports to his right and left were wholly hidden. To him it seemed as if his battalion were making an unsupported assault. The extended line, the reserve, were matters of faith. But one day the advancing army broke suddenly from the bush into a savannah—a long narrow natural meadow—and the army was revealed. From the center, far to the right and left, the distinctive corps, division, brigade and regimental colors appeared; and associated with each of these was the one flag that made the army one. A mighty spontaneous cheer burst from the whole line, and every soldier tightened his grip upon his rifle and quickened his step."

What that savannah did for that army The Pacific, by its proper distribution can do for the churches of this coast.

The dry dock in process of construction at Sparrow's Point, Md., is to go to the Philippines, and is to have a lifting power of 20,000 tons. Consul Bardel of Hamburg, Germany, reports that toward the end of the year 1907 the port of Hamburg will have the biggest drydock in the world. It is to have a lifting power of 35,000 tons; the largest dock at present lifts 17,500 tons. The largest ships of the mercantile marine can be docked in it. In building this dock care is taken that, if necessary, it can be transported to the lower Elbe, near Brunshausen, which, in the event of war, would be important.

GRATIAS AGIMUS TIBI.

BY WILLIAM FREDERICK BADE

So runs the fine old liturgical phrase: "Thanks we render unto Thee." But a Japanese proverb declares that a man's business on earth is "to eat rice and grumble." Unfortunately the spirit of which this proverb is a manifestation is by no means confined to Japan, whose reasons for thanksgiving this year are unusually great. There is a perverse disposition in the average human nature that inclines to complaint rather than to thankfulness. The setting apart of a special day seems on the face of it an admission that it requires an effort to be thankful, and that all the rest of the year is by rights grumbling-time. Perhaps that is overstating the case, but we are certain that in many instances it comes uncomfortably near the truth. Yet it is a beautiful custom to observe a day of national thanksgiving, a custom that deserves to be perpetuated from generation to generation with joyous worship in the sanctuary and happy festivities at home.

As Americans we do not believe in a state religion, but we do believe in a religious state. The distinction implies that although the President appoints a day of thanksgiving we do not express our gratitude in corporate capacity, but as a nation of individuals. Gratitude in the last analysis is a quality of character and character is individual. Organized bodies of individuals, whether corporations or congregations, can not be said either to have a conscience or to feel gratitude. A formulated recognition of this fact may be found in the proverbs of all nations. It explains why a mob is capable of worse things than the worst individual in its ranks. Similarly corporate bodies of all kinds can always be trusted to be more heartless and thankless than the individuals that compose them. It does not require unusual powers of observation to discover evidence of this tendency even among religious organizations where the professed cultivation of the gentler virtues does not always fulfill legitimate expectations when these organizations act corporately. It is because the coin of genuine gratitude is never minted by such an anomaly as a corporate consciousness.

Inasmuch as gratitude is a quality of character it must have the stability, continuity, and individuality of character; not a transient emotion, but an abiding recognition of providence informing and guiding human history. To be thankful is to confess "in the beginning, God," "since the beginning, God." This is the spirit that makes the Psalms significant. They are grateful memories set to music. The point of view is always very individual and subjective, but the outlook is national. The Hebrew was sure that God had been and still was with his people. This explains how some of the most jubliant Psalms could be born amid the throes of national calamity. The firm belief that the hand of God has been in our personal and national history is the first step toward that elevation of soul which makes a man psalmic.

The world has few favorites, whether among nations or among individuals, on whom she lavishes all her bounty. To most she offers the choice between two gifts. The one is success, with weariness; the other failure, with hope. Of these the last is by far the best. For much that passes as success in this world is heartache and weariness—in the freely rendered words of the Psalmist, "its unrest is toil and emptiness." Satiety breeds discontent. This is one reason why the worldly successful man feels few promptings of

gratitude either toward God or toward his fellowman. He is not happy, therefore he is not thankful. The man who fails, but keeps his hope, is the happy man; he is the thankful man. The near goal won is not worth the distant goal's striving. Poor, struggling Israel with its hope of better days has sung its happiness down the centuries. Powerful, wealth-sated Assyria is scarcely remembered, but for a few scattered records of its cruelty, and a few ruins of its former magnificence.

One element of thankfulness is the proper use of a gift. A gratitude that does not go beyond the fact of possession is vain. Above the door of the Mercer Chapel in London may be read the inscription "'Think and thank." To a thoughtful citizen increasing commerce, population, wealth and the improvements of life, are but secondary causes for thanksgiving. The cause that includes them all is the improved life which they make possible. Unless inward keeps pace with outward progress, gratitude for the advancing blessings of civilization may be no better than the solicitude of the savages who, in their desire to honor the wonderful sun-dial that had been given to them, built a roof over it.

Book Reviews.

"St. Abigail of the Pines." By William A. Knight. A nicely written story, emphasizing among other things the truth that the way of the transgressor is hard, as well as the fact that "In the beauty of the lilies Christ was born across the sea, with a glory in his bosom that transfigures you and me." (Pilgrim Press, Boston, pages 185, $1.)

"Home Mission Readings." By Alice M. Guernsey. This is a collection of stories and sketches for use in missionary meetings. Various phases of home missionary work are covered in this collection of twenty-two stories. They are such as will add to the interest and value of missionary programs in the woman's and young people's societies. (F. H. Revell Co., New York, pages 128, 50 cents net.)

"Life's Nobler Penalties." By George H. Morrison This little volume of 63 pages contains five essays on some of life's nobler penalties,, the possible blessings of our limitations, the helpful doctrine of Divine concealment, the subtle peril of reaction, and the glad fact of compensation. The message they bring is an inspiring one and the book will cheer many a life. It is bound in beautiful cover, and would make a nice Holiday rememberance for friends who enjoy good literature. (American Tract Society, New York, 35 cents.)

"The Makers of English Fiction." By Rev. W. J. Dawson, D. D. A fine piece of literary criticism throughout! A book in which all lovers of literature will take delight! Dr. Dawson begins his study of the great English fiction writers with "The Father of English Fiction," Daniel Defoe, and concludes with Robert Louis Stevenson, adding however a chapter on Religion in Fiction, in which George Macdonald, J. H. Shorthouse, Mrs. Humphrey Ward, Olive Schriener and Mark Rutherford come up for consideration. There is added also a short chapter on American Novelists. Among the authors considered are: Richardson, Fielding, Jane Austin, Scott, Thackery, Dickens, The Brontes, George Eliot, Charles Reade, Charles Kingsley, George Meredith and Thomas Hardy. It has been rightly said of Dr. Dawson's work that it is marked by insight, sympathy and common sense. (Fleming H. Revell Co., New York, pages 316, $1.50 net)

"Indian and Spanish Neighbors." By Julia H. Johnston. This book is intended for use in women's home misionary societies being one of the volumes in the Inter-Denominational Home Mission Study Course. It sets forth the needs and opportunities among the Indians and Spanish speaking people in the West, in our own country and in Cuba and Porto Rico. The part devoted to the North Americans Indians contains chapters on: The Red Man's Burden, The Educational Problem, The Mission Field—Seed Sowing and Sheaves. The part devoted to The Spanish-speaking People considers them first in our own land—in New Mexico, Arizona and California; in early and latter days. The part given to a consideration of Cuba and Porto Rico treats of past and present conditions. Several pages are given to mention of the different woman's missionary societies and the fields in which they work. All in all the volume contains a large amount of valuable information. It is one that will be found very suggestive and helpfull for the purposes for which it is intended. (F. H. Revell Co., New York, pages 194, 50 cents net.)

"The Church and the Times." By the Rev. Robert F. Coyle D. D. In this volume of sermons the Rev. Dr. Coyle of the Central Presbyterian Church of Denver, formerly of Oakland, California, makes a valuable contribution to the cause of evangelical Christianity. Everyone of the fifteen sermons is interesting and able. Most of them were given to his congregation in Denver. One was the General Assembly sermon at Buffalo in 1904 another was given at the General Assembly in Los Angeles in 1903. The subjects are: The Church and the Times, The Missing Note in Modern Preaching, Power from On High, The Imperilled Home, Life for Life, On Becoming a Christian, The Mischief of Destructive Criticism, A Vision and a Volunteer, The Making of Man, The Laid-up Goodness of God, A Right Putting of Emphasis, The Kingdom, A Day of Good Tidings, Forgiveness and the Christ, Where We Rest Our Faith. The book receives its title from the theme of the first sermon which runs through all, linking them together as a whole. In one of these sermons Dr. Coyle says that the supreme need of the hour is the infilling of the Spirit of God. This need he says is emphasized by the unyielding indifferentism of the age, by the apathy of the church and by the coldness of the followers of Christ. "Go into our marts of trade, into those Venices where buyers and sellers most do congregate, into society, into the clubs, listen to the talk of the people, catch the drift of their thought, the prevailing trend of their desires, and see how tremendous is the grip of worldiness. Even our church members for the most part seem to be reckoning in terms of markets and money balances and of the passing pleasures of the day. To thousands of them the theatre is immensely more attractive than the temple of God; the fashionable social function immensely more important than a meeting to plan for world evangelization; the goddess of dress an hundredfold more popular than the God-man of Galilee." (A. C. Armstrong & Son, New York, pages 307, $1.50 net.)

"The Universal Elements of the Christian Religion." By Charles Cuthbert Hall, D. D., of Union Theological Seminary. It is highly gratifying to turn the pages of such a book as this. Dr. Hall has a world-consciousness, and he interprets some of the signs of the times in such a manner as to throw upon the horizon indications of movements soon likely to be so accelerated as to accomplish much for the good of man and the glory of God. He sees in the future what he terms "The Larger Church of Christ," and the book aims to hasten the day of that large church. He says: Biblical theology is proving to be an irenic messenger to our time, gathering around the central unities of the faith those who once were parted by the barriers of dogmatic ecclesiasticism. Churchly authority is powerless to arrest the unifying influence of Biblical theology. Those whom God has joined together in the vision of common truth the traditions of the sect cannot put asunder. Nor can those who have been joined in the vision of common truth ever again lapse contentedly into former beliefs touching the finality of sectarian distinctions. They have seen the splendid outlines of a greater church, and forevermore must move toward it in heart and mind. * * * It is not that they have discarded any heritage of the past, but that they are bound by the calling of God to reach forth to those things that are before." The contents of this book were given by Dr. Hall as the Cole lectures for 1905 at Vanderbilt University, under the direction of the Methodist Episcopal Church South. The topics were: The Church and the Christianization of the World; The Bearing of Sectarian Movements upon the Christianization of the World; The Recovery of the Apostolic Theology; The Constructive Office of Biblical Criticism; The Larger Church of Christ. Dr. Hall's studies lead him to expect a "more complete and full-orbed interpretation of Christianity for the world when the East shall supplement and fulfill the West by contributing truth seen from her point of view, mediated through her experience." In the lecture on the bearing of sectarian movements on the Christianization of the world Dr. Hall enumerates the blessings which in the past have come from sectarian movements, and concludes that at best they are but partial fulfillments of that for which Christ stands. Yet he says: "It is possibly a fair characterization of the present state of religious feeling to say that while on the one hand the maintenance of acute sectarian issues is a waning interest, on the other hand zeal for ecclesiastical unity on a basis of voluntary structural uniformity is also decreasing." Nor does he find that the dissatisfaction with the Protestant "status quo" and desire for a more homogeneous and simple interpretation of the church indicates the creation of some new standard of theological orthodoxy to which the various sects shall agree to bind themselves. (F. H. Revell Co., New York, pages 309, $1.25.)

Until recently horses of the New York fire department which have grown too old for the hard work they are called upon to do have been sold at auction, sometimes to lives of harder work and usually to poorer food and less considerate care. Henceforth they will roam at will "in green fields and pastures new." The son of a wealthy railroad man, together with some friends whom he interested in the fate of these faithful servants, has provided funds which insure the horses a peaceful old age. Eight of these veterans are already enjoying their pension.

Church News.

California.

Sonoma.—Seven persons were received into membership on Sunday, three on confession of faith.

San Francisco, Third.—The Rev. W. H. Layson has been engaged to supply the pulpit and to act as pastor for an indefinite time. This arrangement will enable the church, without detriment to the work, to take all necessary time in securing a pastor.

Pasadena, Lake Avenue.—The Sunday-school has several new features which indicate progress. A class of young men is organized into Baracas and a class of young ladies in Philatheas; both are under the leadership of competent teachers. The Sunshine choir, composed of little girls, and an orchestra of fifteen pieces, are doing wonders in developing the musical talent of the school. The pastor is preaching a series of sermons entitled, "Terse Talks to Young Men and Maidens." They have been very acceptable and helpful to the young people, who have turned out in large numbers.

San Francisco, First Congregational Church.—The old First Church is known as "the Down Town Church," situated alone in the midst of the busy life of the great Pacific city. The date for removal to an up-town location is not fixed at less than a hundred years. The pastor, Dr. George C. Adams, is known from one end of the continent to the other and strangers always find a warm welcome in the beautiful auditorium. The audiences are large summer and winter. No communion season has passed for nine years without having substantial accessions to its membership. This is really and truly the people's home. During the morning sermon, last Sunday, on "The Quality of Mercy," Dr. Adams took occasion to speak of the coming convocation of churchmen and the exclusion of such a man as Edward Everett Hale, and others like him, from the council of churches. He severely condemned such narrowness, and in the light of the present day was inexcusable. "What is needed to-day is less theology and more of Christ and his teachings." The large audience, with few exceptions, was in hearty accord with the earnest pastor. In the evening the topic was "Seeing Jesus." It was a discourse which kept the audience in subdued silence to the end. Quite a number came before the committee for membership. There is a deep spiritual interest pervading the audiences from Sabbath to Sabbath. In fact revival seems to have come to "the Old First Church."

Washington.

Seattle, Columbia.—At the last communion service, Rev. E. D. Weage, the pastor, had the pleasure of welcoming twenty-three persons to membership, eleven on confession. This makes the membership of the church 155.

White Salmon.—Ten persons were received into the fellowship of this church at its last communion service, among them some of the most promising men of the community. The interior of the church building has been thoroughly renovated. A boys' club has been started; a class for the study of German meets once a week at the parsonage, and a class for the study of history will be started soon. We have also the nucleus of a village library, one of the rooms of the church being used for this purpose.

Notes and Personals.

The Rev. Dr. George C. Adams reports a pleasant visit to Los Angeles last week, where he spoke before the Congregational club.

Next Monday at the meeting of the Congregational ministers of San Francisco and vicinity the Rev. R. C. Brooks will read a paper.

The meeting of the Congregational ministers of San Francisco and vicinity was addressed on Monday by the Rev. Dr. George C. Adams ,who spoke in an optimistic manner. He believes that the world is continually growing better. This is very evident whenever far-reaching views are taken; the races leading in the world's advancement are those among whom Christ is central and regnant. In the course of his remarks Dr. Adams noted some of the great movements outside of the church and showed how in many ways the church is being supplanted by other organizations. Mention was made of a recent conversation with a man who is neither a church member nor a church goer, and who nevertheless is a Christian; and it was said that there are many such. In the discussion which followed the blame for the indifference with which many good men regard the church was laid in part on what was termed by Dr. Meserve our "disgraceful theological divisions." And the opinion was expressed that ministers are more blamable for these divisions than the laity are.

THE FIRST JAPANESE CONGREGATIONAL CHURCH IN AMERICA.

The first Japanese Congregational church in America was organized in San Francisco on Monday evening ,November 12th. A council for this purpose was arranged for by inviting the churches of the San Francisco Association and five individuals. The council convened in the First Church. The Rev. Dr. J. K. McLean of Pacific Theological Seminary, was made moderator, and the Rev. S. C. Patterson, secretary. The recognition services were in the evening, at which time fifteen men united with the new organization. Ten united on confession of faith and five by letter. In this part of the services the Rev. H. Kozaki of the Congre gational National Council of Japan, officiated. A brief address was made by Dr. McLean, which was translated into Japanese by Mr. Kozaki. Prayer in English was then offered by the Rev. Dr. W. C. Pond, and prayer in Japanese by the Rev. S. Obuko of Oakland. Then followed an address by the Rev. Dr. Meserve; the administration of the Lord's Supper by Revs. H. Kozaki and S. Obuko; a hymn in Japanese by Mrs. Kozaki and the benediction by the Rev. Jee Gam.

At the afternoon session of the council a vote of thanks was given the Rev. Mr. Kozaki for his valuable assistance in organizing this first Congregational Japanese church in America.

The gathering was an interesting one. Rarely has so fine a looking company of young men assembled for the purpose of organizing a Christian church. They were intelligent, reverent and earnest. Dr. Pond, who has charge of the Japanese work on this coast is very hopeful as to the future. Much is expected from this pioneer congregation.

Do your work as well as you can and be pleasant and kind.

A TRIBUTE TO THE LATE DEACON G. R. ANDRUS, OF TACOMA.

BY JONATHAN EDWARDS.

Another of my old and beloved friends and coworkers has passed away, or gone up higher. He died at the home of his son Wallace R. Andrus, in Tacoma, Washington, on October 30th, at the age of 84. He was born at Farmington, Conn., where he lived until the year 1879 when he came to the Territory of Washington, and took a homestead a few miles from Cheney. He and his wife were instrumental in organizing the first Sunday school and church at Cheney,and were their mainstay for many years. During the pastorate of Rev. F. V. Hoyt, the church at Cheney was one of the strongest in Eastern Washington. Deacon Andrus was one of those strong New England characters, that had intense religious convictions and courage to own and proclaim them under all circumstances. His religion did not suffer in the least by being transplanted from Connecticut to Washington Territory. He and his good wife did not sit down and morn, because they did not have the religious privileges of their eastern home, but went to work in earnest to make their frontier home as much like that of the east as they possibly could. Within a few weeks of their settlement, before the little log cabin was completed, they had a sunday school composed of the scattered settlers. After proving up on the homstead they removed to Cheney, and the Deacon was appointed Superintendent for Eastern Washington by the S. S. spring of 1887. His subject was: "How to bring the & P. Society, the first one to be appointed on the Pacific coast, I believe. I met him at Spokane the first Sunday I preached there, and was delighted to make the acquaintance, and be most heartily welcomed by such a warmhearted man and consecrated a Christian. It was such a feast to visit him and his family, and also Father Eells in his rough cabin at Cheney, during the months I was without my family. The first week in April, twenty years the coming April, Deacon Andrus and myself rode in a two wheel cart, with General Missionary N. F. Cobleigh, to the local Association at Colfax. The indefatigable worker Cobleigh was a fast driver, and it seemed like rough riding to a tender foot. We had to ford several streams and to me it seemed like nearly being carried away. But Mr. Cobleigh was one of those men that could see the humorous side of things much easier than the dangerous, so we had a pleasant time in spite of fast driving, rough roads, and swollen streams. Deacon Andrus did heroic work in his day, if it was the day of small things as compared with the present. He was an irreligious man until about middle age and his conversion was definite and clear, and for that reason he was particularly fitted to do personal work with the unconverted, which he was eager to do.

We did considerable evangelistic work together. I remember going with him, after he had prepared the way, through the Palouse county, when they were building the Spokane and Palouse railroad, and holding service every night either in schoolhouses or tents of the construction gang. And it was seldom that we did not have conversions. We held meetings around Spokane, in private houses and school houses where we could find them. Halfmoon, Chateroy, Pleasant Prairie, Trent and other places. I remember having a wonderful evidence of the work of the Holy Spirit in a house at Halfmoon when six or seven were converted. One summer we took a trip to the Big Bend

country on horse back, doing missionary work on the way. We rode altogether nearly 300 miles, and the Deacon stood it well although over three score years old. He was intensely interested in Sunday-school work and was a reverent student of the Bible. There is good reason to believe that he was the author of the idea of Decision Sunday. He read a paper at the meeting of the local Association at Spokane in the Sunday-school scholars to Christ." In that paper he recommended setting apart certain Sundays to help, and make special effort to lead the scholars to make a decision to start on the Christian life. He urged the importance of doing personal work with the children, and his faith was strong that such efforts would be blessed. I do not know of it being used before the Deacon read this paper, and it was several years after before it was generally adopted. It is now acknowledged to be one of the great religious movements of modern times, and the best Sunday-school workers are recommending it as one of the most effective methods to bring shildren and young people into the fold of Christ. I remember Dr. Duncan introducing the Home Department idea to the Piscatauquas Association in New York state. It was not received with any special favor then, but has been a great blessing to thousands, and Dr. Duncan is rightly honored as its author. And I believe Deacon Andrus will live in history as the author of a movement no less important. So, though dead he yet speaketh, and his works do follow him.

Acorns From Three Oaks.

Saratoga's Bereavement.

Our good friend Franklin M. Farwell has suddenly left us and gone up to the joys and activities of the Father's house in Heaven. A week ago Sunday, with reverent step and smiling face, he officiated at the communion in our church. Last Sunday morning he bade his beloved sister, Miss Jennie Farwell, a grateful and loving "good bye", was unconscious for two days and passed away without a struggle on Tuesday the 14th. Mr. Farwell was a native of Morrisvill, New York. The 8th of August he celebrated his seventy-first birthday. His father was a pioneer in San Francisco in 1849 and Deacon Farwell had honorable part in the Vigilance Committee work which so nobly served that city. Since 1856, when he came to this village he has stood for progress and good order. I think of no one who would dispute giving first honor to the Farwell household for the exceptionally good name Saratoga has today. Certainly no one in our bereaved church would deny this devoted family the first place. As church trustee and deacon, as member of the school board, as coadjutor of the County officials, in all public matters, our brother has been at the front. This, not by self assertion or scheming, but by interest and fidelity. A very quiet and modest man it has not been by speech, but by unselfish and meritorous work that our friend has prevailed. When age has hindered his enjoyment of the evening service the boys, on their way through "Bella Vista", to Christian Endeavor, to get a sweet apple and a kindly word from the good Deacon, have seen him by his open fire with the Bible on his lap. His life has been of example rather than of speech. Yet speech has been simple, clear and effective. The school boys took his trout which a selfish man would have kept for a profitable preserve. He won the wild quail to stay and breed in his thickets because he sheltered and fed them. His lovely ranch was a humane institution for dogs, cats and birds. Folks fared quite as well. Doctor Warren has led hosts of missionaries from all over the world to test the genial hospitality which Mr. Farwell's generous sister encouraged him to exercise. It has been their grateful reward to see the community thrive and the church which was the apple of their eyes grow in numbers, in quality and in the glad grace of giving. That the whole community mourned with the lonely sister was shown by the half-masted flag at the pretty school-house and the dismission of school for the whole day. The services at the crowded home were very simple. Mr. Merrill's voice trembled as he read the precious verses of dirinest comfort. Mrs. Hillman Smith came as a friend to sing, our church singers had too many tears in their voices. Aloha tried to pray. We were all comforted by Father Windsor's prayer in the tender tones of which we felt the sympathy of all our churches. The procession to the cemtery is said to have been a mile long; certainly the longest ever seen in Saratoga. More than a hundred carriages and great throngs about the family burial plot in quiet and feeling sympathy, evidenced the regard felt for a good man.

A DISTINGUISHED LECTURER FROM THE ORIENT.

L Pacific Theological Seminary. L

A course of lectures which promises to be of extraordinary interest is announced by the Pacific Seminary, of Berkeley, for the latter part of December. The subject will be "Indian Philosophical Systems as Related to Christianity;" the lecturer, Prof. Satthianadan, L. L. D., a native of Southern Inda. Dr. Satthianiahan is the son of a native minister connected with the Church Missionary Society. Having prepared for college in an Anglican school, he graduated at Cambridge University, England, where his career was one of great distinction. He won a Foundation Scholarship, two prizes in the Department of English Literature and was graduated with double honors in mathematics and moral science, receiving the degree of L. L. B.

Returning to India, he in due time received the appointment of Professor of Logic and Moral Philosophy in the Presidency College, Madras; a position never before held by a native of India. He has also held other prominent educational positions; and, in addition to a history of education in the Madras Presidency, he has issued various other writings upon matters educational, philosophical and civil.

Recently, he has received the degree of LL. D. from Cambridge University.

This gentleman is at the present time in our country, engaged in giving courses of lectures at Princeton, Yale, Hartford and at other prominent points in the East. His engagement here is under the E. T. Earl Lectureship, for four lectures, to begin December 14th. On the 21st of the same month he leaves via San Francisco for home.

This course is to be distinguished from the Annual Course of the Earl Lectureship. That will be given in latter March and early April by President Tucker, the distinguished head of Dartmouth College.

For over 1,200 miles the Nile does not receive a single tributary stream.

OUR BUILDING SOCIETY.

The fiscal year closes with December, and offerings to be included should be at Congregational headquarters, San Francisco, by Christmas. Will not churches kindly remember this and arrange for annual effort for this in ample time, to have contribution reported in the year's final statement? Many churches have already responded—a fair proportion increasing the gifts of last year. Others are promising a Sunday soon. Will not every one not yet cooperating remember this great cause?

The rapidly developing country is making great demands upon the Building Society. Churches already established find it imperative to enlarge their Houses of Worship, and some cannot do it without the Society's aid. Others in new communities are calling loudly for such an expression of Congregational fellowship as will enable them to be permanently established in a suitable edifice. Since January, demands have far exceeded resources and at the Board's October meeting only six of forty-five applications could be voted. Some of those carried over have been waiting several months. One in California, for a whole year. In order to clear the docket in December and start the new year without 1905's claims demanding attention, the Society ought to have $100,000. What will your church do to help lift the load now upon the Board—or rather upon the churches calling upon the Board for assistance?

Think of this! If our churches throughout the land would average in their gifts fifty cents per resident member, this work, at the present rate, would move smoothly along— the Board being able to meet promptly the appeal for help in erecting new houses of worship.

Leaflets, envelopes etc, may be obtained from the undersigned, to whom please send money for this society.

H. H. Wikoff.

Nov. 17th 1905.

Christian Endeavor Service.

Topic: Our one Excuse. Romans xiv 1-12 Con-

Most reasons for not doing valiant service for Christ, merge finally into one. Our minor excuses will usually be found, in the last analysis, to be tributary to one major. As every tree has a tap root around which all other roots and fibres gather, so there is almost always one central motive for not leading lives of service and sacrifice for the Kingdom of God.

In the Master's parable of the Great Supper those who were invited stayed away for various reasons; one had bought a piece of ground and must go and look at it, another had purchased five yoke of oxen and wished to try them, while a third had married a wife, and therefore "could not come." In the one case the passion for landed property was the hindering cause, in the second, it was a love of trade and in the third instance the domestic ties of a new home interferred. We are not told that in any case more than one excuse was given, but that one kept each guest from the blessedness of the supper.

The parable was a true reading of the human heart. As most men have one darling sin that open or concealed is a greater hinderance to them in their efforts after virtue than any other, so most men have to fortify themselves against one leading excuse for not being out and out Christians. Men are just as busy ilar. If it is not a piece of land to-day, it is an "estate" that takes all the time. Now it is not so often yokes of oxen perhaps as steam-plows, or harvesters, or railroad rolling stock, or automobiles but interest in these are even more absorbing still, and men are just as busy founding homes and careing for loved ones as ever. Those who go out in search of workers in the harvest field of the Kingdom to-day, find that the parable is very true to life.

It is not denied that all these are valuable and true interests and on their own plane and in their own time insistent duties. They are so important that without they were carefully and thoughtfully attended to human life would stagnate. But out of their time and place when urged as excuses for the non-performance of other and higher duties they become hinderances to life and weaken and injure character. When so urged they are instances where the good becomes the enemy of the best, and those who urge them are not seeking first the Kingdom of God, which is of course paramount to all other interests in the Christian view of God and the world.

Thus we need to be on our guard lest our excuses for the non-performance of duty are not made from the standpoint of lower planes of value than the duty urged. The man, for instance, who excuses himself from public worship on the Sabbath Day on the ground of having to build a house or make up accounts or exploit any business venture is making an excuse on the plane of secular day duties and not God's holy day. One who goes to his lodge rather than his prayer meeting and offers his duty to the former as a valid excuse, confuses obligations on two planes. If God is entitled to one seventh of our time we rob him if we employ any of that sacred time for secular duties that do not properly come within the excepted lists of works of necessity or mercy.

California's great sin seems to lie along the line of excuses for the non-observance of the Sabbath. People do not attend church, because they are tooo busy. They have gardens to till, or stores to keep open, or friends to visit, or neighbors to entertain. They cannot send their children to Sabbath School, because they need fresh air and must be taken to the parks or on excursions into the country. Mothers cannot attend to mid-week Christian duties, because their home duties are so absorbing, and young people have no time for church services because their lodge or parlor or club demands all their time. And as was remarked above usually there is but one principle excuse for each

In the case of the foolish virgins their excuse for not being ready to enter when the bridegroom came was that their lamps had gone out because they had forgotten to take oil. Probably they too had been too busy to prepare. In their case when they afterwards did wish to enter "the door was shut." We need, all of us, to watch the insidious peril of these dangerous excuses. They are foxes that spoil the vines. They prevent us from being saved. They keep us from our best. They will never be valid at the court of final appeals. The Judge upon the great white throne will say of all who offer them "depart from me all ye that work iniquity." An excuse is a poor thing at best. Is it not better to keep values in their true balance, to so adjust our duties that we will never need to offer an excuse, and so that at the last we may hear the words of the final plaudit, "Well done, good and faithful servant enter thou into the joy of thy reward." to-day as in our Lord's time and their excuses are sim-

Our Boys and Girls

MARGIE'S THANKSGIVING.

"With salt and potatoes and meal for bread,
We needn't be hungry today," she said,
"Though I cannot stir from this queer old chair,
I look at the cupboard and know they're there;
And mother has left this lunch by me;
How thankful I am for it all!" said she.

"With coal for the stove and a quilt for the bed,
We needn't be chilly to-day," she said;
"For as long as my arms and back don't tire
I can reach very well to feed the fire;
And mother'll be home to an early tea;
How thankful I am for it all!" said she.

"There's only one thing that I really dread,
And that is the pain in my back," she said.
"But it's better, a great deal better, I know,
Than it was at the first, three months ago;
And the doctor is ever so kind to me;
How thankful I am for it all!" said she.

"And by and by, when the winter is dead,
He thinks I'll be almost well," she said;
"And I'll have some crutches and walk, and then
I can get the dinners for mother again;
And O, how glad and happy we'll be!
How thankful I am for it all!" said she.

—E. S. Bumstead in Deaconess Advocate.

LUCIA'S THANKSGIVING LETTER.

"All the girls at school are writing Thanksgiving letters," said Lucia, as she returned from school, threw her books upon the lounge, and, without removing her outside wraps, went to the machine where her mother was stitching up the seams of the skirt of her new dress.

"And did you write one?" asked Mrs. Brown in a voice somewhat louder than usual, the machine was so noisy.

"Oh, no," said Lucia, as she removed her coat and took a seat on the chair nearest the machine, so sitting that her chin rested upon the back of the chair. "The letters are to be sent to sick children in the hospitals and to old people in Boston. Teacher is going to send those for the old people to some college settlement there."

"I should think that you would have wanted to write one, too," observed Mrs. Brown.

"Oh, I did; but, dear me! how can anybody write letters to strangers? I'm sure I can't. I tried and tried and tried, and couldn't think of anything to say."

"But what's that in your coat pocket?"

"Oh, that's the envelopes and paper; the teacher gave each of us some to write the letter on. I thought that I might think of something to say at home, but 'the spirit doesn't seem to move,' as the poets say."

Lucia then stepped into the hall to place her hat and coat upon the hat tree. As she returned, Mrs. Brown was sitting by the window, still at work upon the skirt. "I've been thinking, Lucia," she began, "that you might write your Thanksgiving letter to grandma. She's not a stranger, but she's an old lady, and if you can't think of anything to say to her, I can help you out."

"Oh, I could think of a whole dictionary of things to write to her," replied Lucia, "and I will write that letter to her at once."

So Lucia took her paper and envelope to the desk in the corner and soon found that the spirit did move in earnest, and the letter was written almost before she knew it. Then she read it to her mother, sealed it, and carried it to the nearest letter box.

Two days later was Thanksgiving Day. Grandma Lorenz was sitting in her big arm-chair by the window waiting for grandpa to come home from the store, where he had gone for the mail. "Here's a letter, mother," he said, throwing it into her lap. Then he stepped up to the stove to warm his unmittened hands. "It's from one of Sarah's folks."

"From Lucia!" exclaimed the old lady as she opened the envelope. "Bless her heart! She hasn't forgotten her grandma even at this busy time."

"But do read it, mother, do read it!" exclaimed the old man, impatiently.

So Grandma Lorenz wiped her glasses and read:

"Dear Grandma: Our class has been writing Thanksgiving letters. These are to go to those who need something to lighten their lives. I thought that I would write one to you, for I know that you and grandpa must be quite lonely, and I did not know anyone to whom I could say so much as to you or who would be so pleased to have a letter as would you. Then I have a great deal to thank you for this Thanksgiving, and what I thank you the most for is my good mother. It was ever so nice of you to give her to me. You couldn't have found a better one for me anywhere. Then, I want to thank you for all the nice times you have given me at your home, and for the stockings you just knit for me, and for, oh, so many other things.

"Our class is to have a Thanksgiving party at our teacher's. It's coming off to-morrow night. It's a surprise party, and each of us is to carry something to it. But I must close now. Mamma sends her love, and, with me, wishes you a happy Thanksgiving. From your loving grand-daughter,

'Lutie.'"

If Lucia could have seen her grandmother all that day, she would have believed that her letter brought more happiness than did any other written by the class. The old lady carried it about with her all the time, and would stop in the midst of her preparations for dinner to read it again and again, and even when she and grandpa sat down to the table to eat their duck, she had it opened out before her plate, and many and many a time she exclaimed: "My little girl didn't forget me. She means every word she says, too; and what a dull Thanksgiving we'd have had but for that dear little letter!"—Alice May Douglas, in The Religious Telescope.

LITTLE PAUL'S THANKSGIVING.

They tossed him and they squeezed him
And they kissed him, one and all,
They said: "You blessed, blessed boy!"
And, "Darling little Paul!"

But they didn't give him turkey,
Nor any pumpkin pie,
And when the nuts and grapes went round
They slyly passed him by.

He didn't seem to mind it,
For in the sweetest way
He sat and sucked his little thumb
His first Thanksgiving day.

—Emma C. Dowd, in Sunbeam.

THANKSGIVING HINTS.

If we would "rejoice evermore" there must be as much praising as praying.

The Divine Father permits no evil to touch his children, except it be necessary for the production of some greater good, and that cannot properly be called an evil; hence complaint at any occurrence is a manifest sign of egregious folly.

In everything by prayer and supplication with thanksgiving let your requests be made known unto God.

THANKSGIVING.

By B. F. M. Sours.

Another year is nearly past.
Protected by the gentle snows,
The folded summer, tired at last,
Is sleeping now in calm repose.

The spring was bright with blooming flowers,
The fields were carpeted with green,
The scented blossoms told of powers
And possibilities unseen.

The summer came. The fields were filled
With treasures of the waving grain.
And warbling birds at evening trilled
Their songs of praise, a sweet refrain.

And autumn? Well, the year was crowned
With fruitage; fading, like a song,
In crimsoned woods; nuts strew the ground,
While winds their requiem prolong.

And now our barns are filled with stores
And hearts and homes with hope and cheer,
For to our bosoms Heaven pours
The heavy fruitage of the year.

And as on this Thanksgiving day
We stop to look our blessings o'er
And drive our moody cares away
What blessings could the heart ask more

Than just enough for every need,
And strength to help a weaker hand,
And crumbs the little birds to feed,
With Heaven bending o'er the land.

And smiles of Love from far above
Down to the very deepest heart,
While all the peace and rest of love
That Love is waiting to impart.

Why should we not thanksgiving raise
From the hearts that blessings realize;
And offer up our humble praise
Beneath the praises of the skies?
Mechanicsburg, Pa.

THE ORIGIN OF THANKSGIVING DAY.

Our Thanksgiving day looks for its origin to the times before the Christian era; for among the laws given at Sinai, 1491 B. C., we find the injunction: "Three times thou shalt keep a feast unto me in the year," and the third of these is called the Feast of Ingathering, which is in the end of the year, when thou hast gathered in thy labors out of the field." It was called the Feast of Tabernacles, or booths, because during eight days they dwelt in booths of green branches, in memory of their sojourn in the wilderness. It was the annual thanksgiving for the vintage and fruitage. The first and last days were Sabbaths, the eighth being kept as the great day of the feast. All the males were required to come to this feast, and God's special care was promised to their homes during their absence.

The Romans had an autumn festival not unlike in its original thought, held in honor of Ceres, the goddess of grain.

The Saxons had a "harvest home," and other European peoples had similar festivals. One of the most noted of these was celebrated in Leyden, Holland, October 3, 1575, on the first anniversary of the deliverance of that city from the beseiging Spaniards. This Leyden Thanksgiving was yet fresh in mind when the Pilgrim fathers sojourned there in 1608-20, and probably influenced the customs which they established in New England. There is indeed no record of formal religious thanksgiving in 1621, or of any observance the following year. There was a special Thanksgiving observed in July, 1623, originally appointed as a day of prayer and fasting on account of prolonged drouth and fear of the entire loss of the harvest. After the people had assembled to pray, rain fell in moderate but abundant showers, and the day of fasting was turned into rejoicing and thanksgiving.

During the revolution a day of thanksgiving was annually recommended by Congress, and there was a general thanksgiving for peace in 1784. After Madison's Thanksgiving proclamation in 1815, for peace, closing the war of 1812, Lincoln was the first President to proclaim a day of thanksgiving, when, in 1862, he issued a proclamation recommending special thanksgiving for the victories of the year. From that time on proclamations have been issued annually by the several presidents, as well as governors of the states and mayors of the principal cities; and custom has at length fixed the time for the last Thursday in November.

THANKSGIVING DINNER.

"Breaking bread from house to house, they did eat their meat with gladness and singleness of heart, praising God, and having favor with all the people." Thus did the early disciples. Feasting has always been a concomitant of joy. A humorous touch appears in Nansen's story of his fearful journey across the ice. When anything favorable occurred they would take a chocolate caromel out of their little store, and celebrate the event. When friends long parted meet, they feast. At every wedding that we know anything about, since time began, there was a marriage supper. The table is spread with the snowiest linen, and heaped with the choicest from the hive, orchard, field, garden, and stall. Not the things that are eaten give the joy —the bachelor can have as good in his attic, and sulk over it. It is an expression that has come down to us from time immemorial. The Norse, Greek, and all the other mythologies ascribe the joy-festival to their gods. This traces it far back of history, to a misty and sombre period which is penetrated by few rays of light.

The thanksgiving feast is the perfect flowering of aeons of growth. It is a feast of love that takes in God. It is a family reunion. The hovering mother once more gathers her brood under her wings. They come like doves from every point in the sky. The old home is restored again. The once occupants of the now vacant chairs are tenderly remembered. Greetings go to the far away, and greetings from them are read by warm and thankful hearts. As to the bounty of God, there it is in overabundance heaped upon the table, with inexhaustible reserves in cellar and pantry, in closet and store. It is not thoughtlessness—it may be forgetfulness in the midst of engrossing labors of love and anticipations.—The Interior.

CHRISTIAN LOVE.

Christian love is not the dream of a philosopher sitting in his study and benevolently wishing the world were better than it is, congratulating himself, perhaps, all the time on the superiority shown by himself over less amiable natures. Injure one of these beaming sons of good humor, and he bears malice, deep, unrelenting, refusing to forgive. But give us the man who, instead of retiring to some small, select society, or rather association, where his own opinion shall be reflected, can mix with men where his sympathies are unmet and his tastes are jarred and his views traversed at every turn, and still can be just and gentle and forbearing.

Give us the man who can be insulted, and not retaliate; meet rudeness and still be courteous; the man who, like the apostle Paul, buffeted and disliked, can yet be generous and make allowances and say: "I will very gladly spend and be spent for you, though the more abundantly I love you the less I be loved." That is "fervent charity." —F. W. Robertson.

We ought to thank God daily for the sins we have not committed.

Do I express my gratitude to others often enough?

In everything give thanks.

Sunday-School Lesson

PLEASANT FIELDS OF HOLY WRIT.

December 3, 1905.
Fourth Quarter. Lesson X.
Neh. iv: 7-20.

Never was a great national enterprise undertaken under more unfavorable circumstances. The laborers were few, comparatively, and inexperienced; enemies many and exceedingly crafty; instead of a clean site,a heap of rubbish; conspiracies within the city, and threatening advances of the enemy.

But the genius and zeal of Nehemiah were more than a match for even such a combination of adverse affairs. Such organizing and administrative ability as he displayed has never been surpassed. He fairly hypnotized the people —everybody was enlisted. They worked as families and guilds. There was a good-natured rivalry. Thorougly armed, they stood ready to repel incursions. Whether they worked or mounted guard, their families stood in groups behind them, and in the more distant background stood their homes and the temple, so that they had a constant object-lesson to remind them that the work in which they were engaged was for God and home and native land.

In the incredibly short space of fifty-two days the work was done. Happy Nehemiah! as on the night of the fifty-second day he closed and barred the city gate. What joy to know that the temple, built with twenty-one years of toil and sacrifice, was now, with all its priceless contents, after seventy years of exposure, safe from bedouin incursion and the touch of sacrilegious and plundering hands.

Thus terminated a task which, in its magnitude, difficulty, and importance, stands next to the building of the temple itself.

ANALYSIS AND KEY.

A sad face and its effect.
A providential conjunction.
A fair-minded king, an interested queen, a discreet courtier.
The appeal and its sequel.
The rebuilding of the wall.
Inception, continuance, completion of the enterprise.

The page fairly bristles with suggestions to the social reformer of the present day. He must confront a unity of unbelievers and a disunion of believers. Critical words will pierce him deeper than enemies spears. Traitors in camp are worse than foes afield. Inveterate apathy in face of unrighteous conditions is dispiriting to the last degree. The civic worker hears the plantive, old-time refrain of "strength decayed," and "we are not able."

* * * * *

Yet never were motives for aggressive social endeavor more manifold and inspiring. Now is a time to 'remember the Lord and fight for your brethen and your homes."

THE TEACHER'S LANTERN

The utility of prayer has a remarkable exemplification in the Book of Nehemiah. The undertaking of rebuilding the wall was begun, continued, and consummated in prayer. Nehemiah prayed four months before he so much as mentioned his matter to the king. His silent prayer in the very presence of the king is artlessly described: "So I prayed to the God of heaven." He prayed as the work continued and enemies rediculed and threatened.

* * * * *

The advantage of thorough organization has a fine illustration in this book. Each family, order, and guild, from the high priest to the merchant, was given a specific portion to do.

The discretion of Nehemiah was masterful. On the arrival at Jerusalem he did not handicap himself by a premature admission of the object of his coming. Unobserved, he made a personal inspection of the walls. No doubt he jotted down a memoranda of the workmen and materials required. He was forearmed against the assertion of impracticability.

GIVE THANKS.

Gratitude to our loving Heavenly Father ought to be a whole-souled business—and in "everything we ought to give thanks." Instead of doing it on set occasions, like "Thanksgiving day" or Sundays, we should make the altar of our hearts smoke with perpetual incense of praise. Instead of thanking Him for occasional feasts we should thank Him for daily bread. We are ready enough to thank Him for providential escapes from great dangers or severe sicknesses, but forget to thank Him for health and safety all the rest of the time. God will not accept the simple gratitude of our lips; He demands the gratitude of our lives. Thanksgiving is good; thanksliving is best of all.—Dr. Cuyler.

THANKSGIVING THOUGHTS.

Contentment is better than riches.

Evermore thanks, the exchequer of the poor.

Gratitude is a fruit of great cultivation; you do not find it among gross people.

Everything that befalls us comes from God for our good; therefore, whatever comes, keep on smiling.

THANKSGIVING.

William Dean Howells.

Lord, for the erring thought
Not into evil wrought;
Lord, for the wicked will
Betrayed and baffled still;
For the heart from itself kept,
Our Thanksgiving accept.

For ignorant hopes that were
Broken to our blind prayer;
For pain, death, sorrow, sent
Unto our chastisement;
For all loss of seeming good,
Quicken our gratitude.

"A man fell out of a window on the sixteenth story of a building, and as he shot by each window on his way down he called out, "All right so far!" He was an optimist."

The Emporium
CALIFORNIA'S LARGEST
AMERICA'S GRANDEST STORE
Here for Best of Everything for Christmas Gifts
¶The special displays of Holiday Merchandise and the savings to be made in California's Grandest Christmas Store are worth traveling many miles for